A

COMPANION

TO THE

ALTAR:

SHEWING THE

NATURE AND NECESSITY

OF A

SACRAMENTAL PREPARATION,

IN ORDER TO

OUR WORTHY RECEIVING

THE

HOLY COMMUNION:

WHEREIN

THOSE FEARS AND SCRUPLES ABOUT EATING AND DRINKING UNWORTHILY, AND OF INCURRING OUR OWN DAMNATION THEREBY,

ARE PROVED GROUNDLESS AND UNWARRANTABLE.

Unto which are added,

PRAYERS AND MEDITATIONS,

Preparative to a SACRAMENTAL PREPARATION, according to what the CHURCH of ENGLAND requires from her Communicants.

I WILL WASH MY HANDS IN INNOCENCY, O LORD, AND SO WILL I GO TO THINE ALTAR.

PSAL. XXVI. 6.

PRINTED IN THE YEAR 1792.

BRITISH MUSEUM

THE

PREFACE.

THE uſual reaſon, which men aſſign for their not coming ſo often to the Holy Sacrament as they would do, is their fear of eating and drinking unworthily, and conſequently, of incurring their own Damnation thereby: The deſign then of this ſhort Diſcourſe is, to ſhew what that Sacramental Preparation is, which is abſolutely neceſſary to qualify men for a worthy Participation of the Lord's Supper, that ſo men may come without the leaſt fear of eating and drinking Damnation to themſelves. For this purpoſe, I conceive no rule, no inſtruction more ſafe, eaſy, and inſtructive, than that of our Church Catechiſm, which I have endeavoured to explain and accommodate for the uſe and benefit of the meaneſt capacity.

The concluding part of this Diſcourſe contains Prayers *and* Meditations *preparative to a* Sacramental Preparation; *and though they be few in number, yet I hope they fully anſwer all thoſe ſeveral parts of a Communicant's Duty, according to that rule and ſtandard, which our Church has fixed for our Guide and Companion to the holy Altar. By the addition of thoſe Pſalms, and Proper Leſſons annexed to each particular Prayer and Meditation, the Communicant may enlarge his Devotions to what degree or length he pleaſeth; by which method you have as much matter for* actual Preparation *in this little Book, as in any other Diſcourſe of this nature whatſoever.*

A Companion to the Altar.

ALL thoſe bleſſings which we now enjoy, and hope hereafter to receive from Almighty God, are purchaſed for us, and muſt be obtained through the merits and interceſſion of the holy JESUS, who has "inſtituted and ordained Holy Myſteries, as "pledges of his Love, and for a continual remembrance of his "Death and Paſſion, to our great and endleſs comfort." *Luke*

xxii. 19. 1. *Cor.* xi. 24. But then we muſt remember, that theſe benefits and bleſſings, which the Son of God has purchaſed for us, are no where promiſed, but upon condition that we ourſelves are firſt duly qualified for them. The Sacrament of the Lord's Supper is a ſolemn ratification of our baptiſmal Covenant, wherein God for his part hath faithfully promiſed "Pardon and "Remiſſion of Sins to all true Penitents," and we for our parts are therein ſolemnly bound to be faithful and obedient unto him, 2 *Tim.* ii. 19. Before then we can promiſe to ourſelves any benefit or advantage from the Participation of this ſolemn Rite and Covenant between God and us, we muſt endeavour (what in us lies) to poſſeſs our ſouls with all thoſe divine qualifications, which this Sacrament of the Lord's Supper requires to render us worthy partakers thereof.

And what thoſe are, it is the deſign of this Diſcourſe to inquire; wherein I ſhall endeavour to ſhew what that *preparation* of heart and mind is, which muſt diſpoſe us for a worthy participation of the bleſſed Sacrament: And herein I hope to remove all thoſe fears and ſcruples which ariſe in our minds about "eating "and drinking unworthily, and of incurring our own damna-"tion thereby," as groundleſs and unwarrantable; and to do this I ſhall take occaſion to explain that part of our Church Catechiſm, deſignedly intended for our inſtruction, with relation to this duty of a ſacramental Preparation, namely,

Q. "What is required of them who come to the Lord's Supper?"

A. "To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life, have "a lively faith in God's mercy thro' Chriſt, with a thankful "remembrance of his death, and to be in charity with all men." This is that ſacramental Preparation which our Church (in as few words as poſſible) hath provided for our companion or guide to the holy Altar. The duty then of a devout Communicant conſiſteth in theſe ſix following particulars: 1 Self-examination; to *examine themſelves.* 2. Repentance towards God; *whether they repent them truly of their former ſins.* 3. Holy purpoſes or reſolutions of a new life; *ſtedfaſtly purpoſing to lead a new life.* 4. Faith in God's mercy thro' Chriſt; *to have a lively faith,* &c. 5. A

thankful

thankful remembrance of his death. 6thly and laſtly, Unfeigned love or charity for all mankind; *and to be in charity with all men.*

The firſt part then of a Communicant's Duty is ſelf-examination: A duty not only enjoined by human authority, but likewiſe commanded by St. *Paul*. *But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup*, 1 Cor. xi. 28. Intimating, that no man ſhould preſume to eat of that Bread, and drink of that Cup, without a previous preparation, if he mean to eſcape that ſame Judgment or Condemnation, which theſe *Corinthians* brought upon themſelves for their irreverent, ſinful, and diſorderly behaviour at the Sacrament; and this was the occaſion of St. *Paul's* caution and reproof: *He that eateth and drinketh unworthily*, ſays the Apoſtle, *eateth and drinketh Damnation* to himſelf, not diſcerning the Lord's Body*, ver. 29.

But that our Preparation may be ſo well performed by us as to prevent the like Danger, let us, as the wiſe Man adviſeth, *Remember the End, and we ſhall never do amiſs*, Eccl. vii. 16. *Firſt* then, That we may come to this heavenly Feaſt holy, and adorned with the Wedding Garment, *Matt.* xxii. 11. we muſt ſearch our Hearts, and examine our Conſciences, not only till we ſee our Sins, but until we hate them; and inſtead of thoſe filthy Rags of our Righteouſneſs, we muſt adorn our Minds with pure and pious Diſpoſitions; *even that clean Linen, the Righteouſneſs of the Saints*, Rev. xix. 8. With theſe Ornaments are holy Souls fitted for the Society of that celeſtial Company, which are to be met with at this Solemnity. *Secondly*, Another End or Deſign of this ſtrict Preparation, is, That we may be accepted by God as worthy Communicants; that *he who knoweth the Secrets of all Hearts, neither is there any Creature that is not manifeſt in his Sight, but all things are naked and opened*

* *Note*, This word *damnation*, does not ſignify *eternal condemnation*, but on the contrary ſome temporal puniſhment or judgement, (as you have it in the margin of your bible) ſuch as ſickneſs or death, with which the city of *Corinth* was afflicted, for their great abuſe and profanation of this ſolemn inſtitution; ſo that the ſins here reproved, (namely, gluttony, drunkenneſs, and faction, *ver.* 18, 21. 22.) and the damnation here threatened, hath no relation to us, unleſs it could be proved, that any of us were ever guilty of the ſame wickedneſs with theſe *Corinthians*; which I believe no man ever was; or would be ſuffered to approach the Lord's Table after ſuch a diſorderly manner as they did, if men were ſo lewd and profane.

opened unto the Eyes of him with whom we have to do, Jer. xvii. 10. Heb. iv. 13. may approve of the ſincerity of our repentance; and the King, who comes in to view the gueſts, *Matt.* xxii. 11. may (though ſtrictly ſpeaking we are not ſo) count us worthy of his favour and countenance. And how to attain ſo great a bleſſing, theſe following inſtructions will help and aſſiſt us.

Repentance.

Firſt, We are directed to *repent us of all our former Sins.* This is that preparation which Chriſt himſelf requires of us, *Matt.* iii. 2, 3. A duty, you know, which our ſinful lives make always neceſſary for our conſideration, if ever we expect eternal happineſs hereafter, *Luke* xiii. 3. But more eſpecially the dignity of this Sacrament requires that it ſhould be inquired into with more than ordinary care and circumſpection, becauſe without ſincere repentance, we cannot expect any benefit or advantage from the death and paſſion of Chriſt, which in this Sacrament we commemorate, and have the merits of it conveyed to us by this ſacred memorial. Suppoſing then that this is ſufficient to convince you of the neceſſity and importance of this duty, that upon it depends our welcome to this heavenly feaſt unto which we are called; I proceed now in the ſecond place to inform you, That if our repentance or return to God be real and ſincere, it will produce theſe following *good effects in us.*

The nature of a true repentance.

Firſt, "A ſenſe, a ſorrow, and confeſſion of all our former "ſins." *Secondly*, "A ſtedfaſt purpoſe or reſolution to "lead a new life." Theſe are the genuine fruits of a true repentance, and muſt always accompany our return to God, if we hope to have it effectual to our ſalvation. And,

The Ten Commandments.

FIRST, We muſt labour to gain a *Senſe* or *Sight* of all our former ſins and wickedneſs; this will readily preſent itſelf to us by comparing our lives and actions by the rule or ſtandard of God's Word, which we muſt make the the meaſure of our examination. St. Paul aſſures us, *Rom.* iii. 20, that by the law is the knowledge of ſin, and our own experience will convince us, that there is no way more likely to diſcover our iniquities, and to humble ourſelves for them, than a ſerious application of God's Word to our crooked paths: And this duty of ſelf-examination, is never more properly applied to, than when we intend to receive the Holy Communion; for unleſs

unleſs we ſee the number, and apprehend the henioufneſs of our offences, and fear the vengeance due unto us for them, we are altogether unfit for the commemoration of his death, *who died for our ſins, and roſe again for our juſtification.* It is the ſenſe and ſight of ſin that muſt ſhew us the need and neceſſity of a glorious Redeemer, and what obligations we are under to bleſs and praiſe God for our ſalvation by his Son JESUS CHRIST. Of ſuch great uſe and advantage is this duty of ſelf-examination, at all times, that *Pythagoras*, in thoſe golden verſes which go under his name, particularly recommends the ſame to his ſcholars. "Every night "before they ſlept, he enjoins them to examine themſelves what "good they had done, and wherein they had tranſgreſſed. Run "over theſe things, *ſaid he*, and if you have done any evil, be "troubled; if good, rejoice." This courſe, if daily followed, as is ſuggeſted by *Hierocles*, his excellent Commentator, perfects the divine Image in thoſe that uſe it. *Plutarch*, *Epictetus*, *Seneca*, and the Emperor *Marcus Antoninus*, agree in recommending the ſame practice by their own example; but eſpecially holy *David*; *I thought on thy ways, and turned my feet unto thy Teſtimonies*, Pſal. cxix. 59. And this method, no doubt, is an admirable means to improve us in virtue, and the moſt effectual way to keep our Conſciences awake, and to make us ſtand in awe of ourſelves, and afraid to ſin, when we know beforehand that we muſt give ſo ſevere an account to ourſelves of every action. And when we are employing our minds in this duty of ſelf-examination, before the Communion, or at any other time, we muſt diſcharge it as impartially as is poſſible for us, judging as ſeverely of our own actions, as we would do of our greateſt and worſt enemy; or otherwiſe we ſhall but flatter and deceive ourſelves in a matter of the greateſt weight and importance, namely, the knowing the ſtate and condition of our Souls: But if our inquiries are juſt and true, we ſhall then plainly diſcover wherein, and how often we have gone aſtray and done amiſs. We ſhall, by the faithful diſcharge of this duty, bring to light "all our ungodly, unjuſt, and uncharitable "actions; all our vain and filthy ſpeeches; all our wanton, "proud and covetous thoughts." Such a ſtrict and impartial examination will diſcover to us that accurſed thing *Sin*, *Deut.* vii. 26. which has defiled our nature, made God our enemy, and will exclude us the Kingdom of Heaven if not repented of, 1 *Cor.* vi. 9, 10.

vi. 9, 10. By ſuch a ſevere ſcrutiny as this, we ſhall ſoon perceive the number of our tranſgreſſions, what vile wretches and grievous offenders we are, how often we have broken our moſt ſerious vows and reſolutions, eſpecially after the receiving the holy Sacrament, and in times of ſickneſs and diſtreſs: Such a ſight, and ſuch a proſpect of miſery as this, ſhould excite in us a hearty trouble and ſorrow for ſin; eſpecially if we caſt an eye upon the final iſſue and conſequences of it, with reſpect to the world to come. *Upon the ungodly*, ſays holy *David*, *God will rain Snares, Fire and Brimſtone, Storm and Tempeſt; this ſhall be their portion to drink*, Pſal. xi. 7. *Great plagues remain for the Ungodly; Indignation and Wrath, Tribulation and Anguiſh, upon every Soul of Man that doth evil*, Rom. ii. 8, 9. *The wicked ſhall be turned into Hell, and all the People that forget God.* Theſe, and many other ſuch-like Texts of Scripture, may give us ſome idea or notion of the deplorable condition of the wicked in a future ſtate, and of God's hatred againſt ſin. And is not this then, without multiplying arguments, ſufficient to affect us with great grief and ſorrow, when we conſider that ſo long as we live in a vicious courſe, ſo long we are expoſed to all thoſe plagues and torments which God hath in ſtore for wicked men, and will moſt certainly be their lot and portion, if not prevented by a timely repentance?

Contrition. The SECOND part of a true repentance is *Contrition*, or a ſorrowful bewailing of our own ſinfulneſs, in thought, word and deed. When we call to mind the ſins and follies of our paſt lives, and the dangers we are like to fall into, ſurely we cannot be otherwiſe affected, than ſenſibly grieved with the thoughts and apprehenſions of our preſent and approaching miſery. The ſorrows of *David*, and the repentance of *Peter*, 1 *Sam.* xii. *Luke* xxii. ſhewed themſelves in floods of tears, and were too great to be confined within: but our hearts are generally ſo hard and unrelenting, that we ſin againſt God, and loſe our own ſouls, without ſo much as a ſigh or a tear. I know that the tempers of people are different; ſome can ſhed tears upon every ſlight occaſion; and others cannot weep, though their hearts are ready to break for grief; and therefore we are not to judge of the ſincerity of our own or other people's repentance by ſuch ſigns and tokens; nor are tears always neceſſary to repentance, though they very well become us; and the leaſt we can do when we have done amiſs, is to be ſorry for it, and to condemn our folly, and

to

to be full of indignation and diſpleaſure againſt ourſelves. *I will declare my iniquity*, ſays holy *David*, *and be ſorry for my ſin*, Pſal. xxxviii. 18. Eſpecially if we have been very wicked, and have multiplied our tranſgreſſions, and have continued long in an evil courſe, have neglected God, and have forgotten him days without number; then the meaſure of our ſorrow muſt bear ſome proportion to the degrees of our ſins; if they have been as *ſcarlet* and *crimſon*, Iſa. i. 18. that is, of a deeper dye than ordinary, then our ſorrow muſt be as deep as our guilt: If not ſo great, we ought to ſhew ſo much trouble and contrition of ſpirit, as to produce in us a penitential confeſſion of all our former ſins:

Which is the THIRD property of a ſincere repentance. *I will acknowledge my ſin unto thee*, ſays holy *David*, *and mine unrighteouſneſs have I not hid. I ſaid, I will confeſs my ſins unto the Lord, and ſo thou forgaveſt the iniquity of my ſin*, Pſal. xxxii. 5. Which confeſſion of ſins muſt not be in general terms only, that we are ſinners with the reſt of mankind, but it muſt be a ſpecial declaration to God of all our moſt heinous ſins in *thought*, *word* and *deed*, with all their ſeveral aggravations, laying open our ſores to our heavenly phyſician; and this we muſt do, to ſhew that we condemn all our former evil and vicious courſes, with a full purpoſe and reſolution of mind (by God's aſſiſtance) never to do the like again. Unleſs this be done, our ſorrow for ſin, and the confeſſion of our wickedneſs, can never profit us in the ſight of God, if it be not joined with a firm reſolution of leading a new life: *Confeſſion of ſin.*

Which is the FOURTH and moſt eſſential part of a ſincere repentance, and the only condition of finding mercy with God. *He that covereth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh them ſhall have mercy*, Prov. xxviii. 13. *Let the wicked man forſake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon*, Iſa. lv. 7. *I tell you, nay*, ſaith Chriſt, *but except ye repent, ye ſhall all likewiſe periſh*, Luke xiii. 3. *Repent ye therefore, and be converted, that your ſins may be blotted out*, Acts, iii. 19. Thoſe preceding parts of repentance beforementioned, are only preparative to this; that which muſt complete and finiſh the work of a new convert is, to become a *new creature*, "to turn from our evil ways, and to break off our ſins by "righteouſneſs." This certainly muſt be the deſire and inten- *A new Life.*

tion of all communicants, if they hope or expect any benefit or advantage from this ſolemn rite, or covenant; for he that come with a deſign or intention of continuing in his former ſins, comes ſomewhat like unto *Judas*, that came and received, and at the ſame time continued his reſolution of betraying his maſter. That which makes a man abſolutely unfit to receive the holy Sacrament, is the living in the conſtant and habitual practice of any known ſin, without the leaſt deſire or intention of repentance or amendment. Such a man's approach to the holy Table, no doubt, is to "eat and drink his own Damnation," ſince it is a plain mocking of God, and a great contempt and abuſe of his divine authority. We muſt therefore (by the help and aſſiſtance of God's grace) "reſolve to lead a new life, following the Commandments "of God," or otherwiſe our former examinations will appear but ſlight and ſuperficial, our ſight and ſenſe of ſin trivial and indifferent, our ſorrow and contrition of ſpirit forced and hypocritical, and our confeſſions odious and formal. Therefore, examine well the ſincerity of your repentance and reſolutions, that you neither deceive God nor yourſelves: Him you cannot, becauſe he is a *ſearcher of the Heart, and a diſcerner of the Thoughts*, nor will he accept of any thing which is not hearty and unfeigned.

No abſolute obedience expected after the Holy Sacrament.

Not that we are to ſuppoſe that this Sacrament of the Lord's Supper doth require perfect obedience in all our addreſſes to the holy Altar, or that none muſt come but ſuch as are in a ſinleſs ſtate of perfection: No, this were impoſſible, becauſe *there is no man which liveth and ſinneth not; for who can ſay, I have made my heart clean, I am pure from my ſin?* The Sacrament of the Lord's Supper is not a converting, but a confirming Ordinance, intended to preſerve and increaſe that ſpiritual *Life* and *Grace* which we received at our Baptiſm: So that when we come to the holy Communion, we come thither for freſh ſupplies of grace and goodneſs, "for the "ſtrengthening and refreſhing of our ſouls in all holineſs and vir-"tue:" As our natural bodies are fed and nouriſhed with thoſe elements of bread and wine, the ſame effect is wrought in the ſoul, in the inward man, by theſe holy myſteries, as is in the outward man by bread and wine; bread being the ſtaff of life, and wine the moſt ſovereign Cordial (when taken in due proportion) to chear and rejoice the heart. And thus our ſouls, by this Sacrament,

ment, are fortified and ſtrengthened with Grace, Wiſdom, Courage, and all other ſpiritual gifts, to keep us through faith unto ſalvation. Both the comfort and benefit of it are great; the comfort of it, becauſe it does not only repreſent to us the exceeding love of our Saviour, in giving his body to be broken, and his blood to be ſhed for us; but it likewiſe ſeals to us all thoſe bleſſings and benefits which are purchaſed and procured for us by his Death and Paſſion; namely, the pardon of ſin, and power againſt it. The benefit of frequent Communion is alſo of great advantage, becauſe hereby we are confirmed in all grace and goodneſs, and our reſolutions to live in obedience and conformity to God's laws are ſtrengthened, and the grace of God's holy ſpirit, to do his will, is hereby conveyed to us: It is the ſovereign remedy againſt all temptations, by mortifying our paſſions, and by ſpiritualizing our affections: In a word, it is the likelieſt method to make our bodies the Temples of the Holy Ghoſt, and to prepare our ſouls for the enjoyment of God to all eternity.

Relapſes after receiving not dangerous.

And if at any time, thro' ignorance, ſurpriſe, or the violence of any other temptation, we ſhould fall into thoſe very ſins which we have repented of, and vowed againſt when we were at the laſt Sacrament, yet theſe relapſes ſhould not make us afraid of coming again, ſince we have always the benefit of repentance allowed us: If after a relapſe we repent, and renew our reſolutions with a hearty grief and contrition of ſpirit, we are made whole as before. *If the wicked*, ſaith God, *will turn from all his ſins that he hath committed; all his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him*, Ezekiel, xviii. 21, 22. *Sin no more*, ſays our Saviour to the woman taken in adultery, *and I will not condemn thee*, John viii, 11. It is not the commiſſion of this or that great ſin that will utterly exclude us from God's mercy and forgiveneſs, for then, indeed, no perſon could eſcape damnation, becauſe *there is not a juſt man upon earth that doeth good and ſinneth not*, Eccleſ. vii. 20. But it is our living and dying without repentance and amendment, that brings God's wrath and vengeance upon us. His mercies are not limited; he will not only pardon us once or twice, but always, upon our repentance and return to him. No time, no age or ſeaſon, does he except againſt; *but whenever the wicked man turneth away from his wickedneſs*

that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive, Ezek. xvii. 27. Neither is there any ſin, though ever ſo vile and heinous in its own nature, but ſhall be remitted and forgiven, unleſs it be that againſt the Holy Ghoſt. *All manner of ſins and blaſphemies ſhall be forgiven unto men, but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven*, Matt. xii. 31, 32. And conſequently this ſin of eating and drinking unworthily, in the worſt ſenſe, cannot be a damning ſin, becauſe God, in the Goſpel, (for Chriſt's ſake) hath promiſed to forgive all our ſins, upon our repentance, and therefore this of unworthily receiving amongſt the reſt.

Some people, I remember, have been very much concerned and diſcompoſed at their devotions, upon the repetition of ſome few expreſſions contained in the laſt Exhortation to the Communion, namely, "—Of being guilty of the Body and Blood "of Chriſt our Saviour,—of eating and drinking our own Dam- "nation,—Not conſidering the Lord's Body,—Kindling God's "wrath againſt us,—Provoking him to plague us with divers "diſeaſes, and ſundry kinds of death." Theſe are hard ſayings, and ſome of them too hard to be underſtood: But, however, they are all avoided and eſcaped by coming worthily, that is, with *Faith* and *Repentance*: Therefore, let not theſe terrible expreſſions trouble you, or detain you from the Holy Communion: Repent and believe, and you are ſafe and ſecure from falling into any of thoſe dangers, which theſe ſentences may ſeem to threaten you with. So that the want of Preparation, as ſome men have alledged, and in the ſenſe they generally take it, can never be a ſufficient plea or pretence for their not coming to the Holy Communion; becauſe after our beſt and ſtricteſt endeavours to prepare ourſelves, we profeſs (before God and the Congregation) "That we do not come to this heavenly Table "truſting in our own righteouſneſs, but in his manifold and "great mercies." By theſe we are invited to come; and to the mercy of God (through Chriſt) all of us muſt flee, and take ſanctuary in; who has promiſed, that *he will in no wiſe caſt out thoſe that come unto him*, John vi. 37, *A broken and contrite heart, O God, thou wilt not deſpiſe*, Pſal. li. 17. There is nothing dreadful in this Sacrament, but to the wilful, impenitent, and perſevering ſinner, whoſe condition is dreadful, and every page in Scripture

Scripture is terrible againſt ſuch, whether they come or not; but to the penitent and humble ſoul, nothing is diſmal or affrighting in this holy Feaſt; for there is none condemned for unworthily receiving, but ſuch who deſerve it for continuing in their iniquities; and this impenitence renders even their prayers an "Abomination unto the Lord." Though they never partake of the Body and Blood of Chriſt, they are in equal danger with thoſe who eat and drink unworthily; nay, I might ſay in greater, becauſe the latter uſe the means in obedience to our Saviour's command, and the former wilfully neglect that which would prevent their damnation, if rightly conſidered, and timely applied to. The ſureſt way, I ſay, to prevent their damnation, is to receive the Sacrament more frequently than men uſually do, that by a conſtant participation of this ſpiritual food of the Living Bread which comes down from heaven, their ſouls may be nouriſhed in all goodneſs, and new ſupplies of God's Grace and Holy Spirit may be continually derived to them for the purifying of their hearts, and to enable them to run the way of God's Commandments with more conſtancy and delight than they did before. So that the true conſequence of eating and drinking unworthily, ſhould rather excite our care and diligence in this duty, than delude us with falſe reaſonings, to ſuch a neglect as will certainly increaſe our damnation; it being certain that God will never caſt any man into eternal flames for ſtriving to do his duty as well as he can. *If there be firſt a willing mind*, ſays the Apoſtle, *it is accepted according to that a man hath, and not according to that he hath not*, 2 Cor. viii. 12. Neither ought we to think ſo unworthily of the Son of God, who came into the world *to ſave ſinners*, that he would inſtitute this ordinance to be a ſnare to entangle our ſouls with. It was not ordained for Angels, or for glorified Saints, but for humble and penitent ſinners, to bring them home to God; it being a ſeal of their pardon, and refreſhing declaration of our Heavenly Father's readineſs to forgive the chiefeſt of ſinners for Jeſus's ſake; who graciouſly calls upon all who are *wearied and oppreſſed with the guilt and burden of their ſins, to come to him, and he will refreſh them*, Matt. ix. 28. *Chriſt came not to call the righteous, but ſinners to repentance*, Matt. xi. 13. And conſequently ſuch as account themſelves moſt unworthy, are thoſe very Perſons whom Chriſt doth here call and invite to this Sacrament, when deeply

ſenſible

ſenſible of their unworthineſs. Were we not ſinners, were we not *conceived and born in ſin*, we ſhould not need ſuch means and inſtruments of grace as Sacraments are; but "being by nature "born in ſin, and the children of wrath, we are hereby made "the children of grace, and inheritors of the kingdom of hea-"ven." *They that are whole*, ſaith Chriſt, *have no need of a phyſician, but they that are ſick.* This being the caſe of all mankind with reſpect to their ſpiritual life, there is no other way to free ourſelves from this death of ſin, but by ſpeedily applying ourſelves to our heavenly Phyſician, *who came into the world to ſeek and to ſave thoſe that are loſt*, and ready to periſh; and the very ſenſe of our own unworthineſs, is, of all other arguments, the beſt qualification to recommend us to God's favour and mercy, ſince we know that *he reſiſteth the proud*, [and preſumptuous ſinner] but never denies his grace and favour to the humble and meek. As often then as we come to the holy Communion with ſuch an honeſt and true heart, as to exerciſe our "Repentance towards "God, our faith and hope of his mercy, thro'Chriſt, for the for-"giveneſs of our ſins, and our love and charity for all mankind;" ſuch a temper and reſolution of mind as this, will doubtleſs render us worthy partakers of theſe holy myſteries, and prevent us "eating and drinking damnation to ourſelves." Nay, I further add, That any perſon thus diſpoſed or qualified, may come (if it ſhould be required) at an hour's warning, as ſafely as he may come to church and ſay his prayers, or hear a ſermon. The dueneſs of preparation doth not ſo much depend upon our ſetting aſide ſo many extraordinary days for the forcing ourſelves into a religious poſture of mind, as upon the plain natural frame and diſpoſition of our ſouls, as they conſtantly ſtand inclined to virtue and goodneſs through the general courſe of our lives. From whence I infer, that a multitude of buſineſs, or a man's being deeply engaged in the public affairs of this world, cannot be any juſt plea or pretence for his not coming to the holy Communion; becauſe all buſineſs is conſiſtent with the duties of religion, provided we govern our affairs by Chriſtian principles: For though ſuch men have not leiſure for ſo much actual preparation, yet they may have that habitual preparation, upon which the great ſtreſs ought to be laid in this matter: Nay, even

Men of great buſineſs, either public or private, are not thereby excuſed from frequent communion.

even the conſcientious diſcharge of a man's duty in his buſineſs may be one of the beſt qualifications to recommend him to God; ſince every man ſerves God when he follows his calling with diligence, and obſerves juſtice and honeſty in all his dealings; and conſequently, the greater danger and temptation he is expoſed to through the multiplicity of buſineſs, the more need hath he of God's grace and aſſiſtance, which are abundantly communicated to us in this holy ordinance: So that men of buſineſs, if they have any ſerious thoughts of another world, ought more eſpecially to lay hold on ſuch opportunities which ſecure the ſalvation of their ſouls; for as they who have leiſure ought to receive conſtantly, as the beſt improvement of their time; ſo they that are engaged in many worldly affairs, ought to come the oftner to the Holy Communion, and learn how to ſanctify their employment. But to proceed:

The other branch of a Communicant's duty is, to examine "whether he hath a lively faith in God's mercy "through Chriſt." *Examine yourſelves whether ye be in the Faith*, 2 Cor. xiii. 5. This Sacrament of the Lord's Supper being only appointed for ſuch believers as own their Baptiſm, and profeſs the faith of Chriſt crucified, and underſtand the fundamental Articles of the Chriſtian Religion, contained in the Apoſtles Creed, and alſo the end and deſign of this holy Inſtitution. The benefits of our Saviour's Death and Paſſion in this Sacrament are indeed freely offered unto all, but only effectually to believers. *As many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name*, John i. 12. *And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, John xvii. 3. All that Chriſt hath done and ſuffered for us men and our ſalvation, can never profit us unleſs we have *faith* to believe it: That which muſt render the benefits and bleſſings of the Goſpel effectual to our ſalvation is our *faith* in Chriſt. *Verily, I ſay unto you*, ſaith our Saviour, *he that heareth my words, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life*, John v. 24. The ancient Churches accounted thoſe only *faithful* that had received the Lord's Supper; and the *Germans* allowed none to come unto their Sacrifices who had loſt their Shields; nor does our own Church allow that any of us ſhould

A lively faith in God's mercy.

ſhould come to this Chriſtian Sacrifice without the Shield of Faith. "Draw near with Faith, ſays the Prieſt, and take this "holy Sacrament to your comfort." And this faith hath God's mercy, through Chriſt, for its object; as the fountain and foundation of all thoſe infinite bleſſings and comforts, which we gain by his manifeſtation in the fleſh: And if we inquire into the cauſe and reaſon of ſo much mercy and goodneſs to mankind, no other can be given, but *the riches of his mercy*, Eph. ii. 4. And if we further enquire how this mercy became ours, the anſwer is plain; it was through Chriſt, by whom all the bleſſings of this life, and thoſe of a better, are purchaſed for us, and muſt be obtained through the merits and interceſſion of the holy Jeſus: By him we are redeemed, *and according to the riches of his grace we have obtained remiſſion of our ſins, and thro' him at laſt we ſhall be glorified.*

A thankful remembrance of his death. And to this our faith we muſt join a "thankful "remembrance of his death, and of thoſe benefits "which we receive thereby." *Our gracious and merciful Lord*, ſaith holy *David*, *hath ſo done his marvellous works, that they ought to be had in remembrance*, Pſal. cxi. 4. But eſpecially this work of our redemption by Jeſus Chriſt, which to forget were an ingratitude baſer and viler than ever Heathens, or Publicans, the worſt of people among the Jews, were known to be guilty of towards their benefactors. Matt. v. 46. *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins*, 1 John iv. 10. This is a mercy far above all other mercies; nay, it is even this which ſweetens all other mercies to us. Had there been no redemption, our creation had only made us capable of endleſs torments, and it had been better for us never to have been born, than to be born to inevitable ruin; which muſt have been our lot and portion, had not "the "Son of God, by his one oblation of himſelf, once offered "upon the Croſs, made a full, perfect, and ſufficient ſacrifice "and ſatisfaction to God for the ſins of the whole world." The conſequences of this redemption are ſo infinitely great and valuable, that it as much ſurpaſſes our underſtanding as it does our merits. We are to declare and publiſh to all the world, what God hath done to ſave mankind from that damnation which they had deſerved, and to reſtore us again to that happineſs and glory

glory which we could never expect or hope to enjoy, had not Christ died for us. *O come hither and hearken, all ye that fear God, and I will tell you what he hath done for my soul*, Psalm lxvi. 16. *Praise the Lord, O my soul, and all that is within me, praise his holy name: Praise the Lord, O my soul, and forget not all his benefits; who forgiveth all thy sins, and healeth all thy infirmities; who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness*, Psal. ciii. 1, 2, 3, 4. With what joy and thankfulness then should every good Christian commemorate this exceeding love of God, in the salvation of sinners by Jesus Christ? This was the proper end and design of this institution, to perpetuate this wonderful love of Christ, in laying down his life for us. *Do this in remembrance of me*, saith our Saviour a little before his crucifixion; which being a solemn command of "our Master and only Saviour thus dying for us," we cannot refuse obedience hereunto, without being guilty of the most horrible ingratitude and contempt of his divine authority. He hath appointed it for a solemn commemoration of his great love to us, in laying down his life for us men, and for our salvation; and therefore, he commands us to do it *in remembrance of him*: And St. Paul tells us, that *as often as we eat this Bread, and drink this Cup, we do shew forth the Lord's death till he come*. As for those men amongst us who profess themselves Christians, and hope for salvation by Jesus Christ, not to pay obedience to this his command, is a downright affront to his sacred Majesty; and he may justly upbraid us Christians, as he did once the Jews, "Why call ye me Lord, Lord, and do "not the things which I say?" How unworthy are we of that salvation which he hath wrought for us, if we deny him so small a favour, such a reasonable request, as to commemorate his Death and bitter Passion once a month, or at least thrice a year, "who did humble himself even to the Death of "the Cross, for us miserable Sinners, who lay in darkness, and "in the shadow of Death, that he might make us the Chil-"dren of God, and exalt us to everlasting life." In this Sacrament of the Lord's Supper we have the pardon and remission of all our sins, the grace and assistance of God's holy Spirit, and the hopes of eternal life and

Our obligations to a frequent communion.

Mens own interest should oblige them to a constant communion, because of its great benefits.

happineſs freely offered unto us: And therefore, had we no love, no regard or reverence to the dying words of our crucified Saviour, yet ſurely the conſideration of our own preſent and future advantage might prevail with us to be more frequent at the Lord's Table than we uſually are.

And to be in charity with all men.

Hitherto a Communicant hath been directed to ſet his Heart right towards God; but this is not all, he muſt proceed farther, and enquire how it ſtands towards his Neighbour, ſince we are expreſsly forbidden, *Matt.* v. 23, 24. to offer up any Gift or Oblation unto God, if our hearts are leavened with malice, hatred, or revenge. *If thou bring thy gift unto the altar, and there remembereſt that thy brother hath aught againſt thee, leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy Gift.* Here you ſee that Chriſt prefers *Mercy* before *Sacrifice.* And it is generally agreed on by the ancient Fathers, that theſe words of our Saviour do directly point at this Sacrament, on purpoſe to oblige all communicants to forgive all manner of injuries, "before they preſume to eat of that bread, or to drink of that "cup." And it is expreſsly ſaid, *Matt.* vi. 14, 15, that our prayers are not accepted, nor our pardon ſealed in heaven, until ſuch time as we *forgive men their treſpaſſes;* and to be ſure we can never be welcome, or worthy gueſts, at this heavenly feaſt, where Jeſus, the Saviour of penitents and the Prince of peace, is ſpiritually preſent, unleſs our repentance reconcile us to God, and our charity to all mankind.

Forgiving of Injuries expected from a Communicant.

And this charity of the heart, in forgiving injuries, muſt likewiſe ſhew itſelf by the hand, in relieving the wants and neceſſities of the poor. We read, that when this Sacrament was adminiſtered in the Apoſtles days, large collections of monies were then gathered for the maintenance of the poor clergy and laity, *Acts* ii. 44, 45, 46. and 1 *Cor.* xvi. 1. And *Theodoret* obſerves, that *Theodoſius* the Emperor, when the time came to offer, aroſe, and preſented his oblations with his own hands. It was not determined how much every man ſhould give, but all men were exhorted and enjoined to offer ſomething according to their ability; which if any neglected, the Fathers cenſured them as unworthy communicants:

Charity to the poor.

municants: and to be ſure, nothing within our power can ſo effectually recommend our prayers and devotions, as this of charity; it being well obſerved, *Matt.* vi. that our Saviour hath incloſed *alms* between *prayer* and *faſting*, and therefore they are called its two wings, without which it will never fly ſo high as the throne of God. While *Cornelius* was faſting and praying, we read that an angel from heaven was diſpatched to him, with this happy meſſage: *Thy prayers and thine alms are come up for a memorial before God*, Acts x. 4. *He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again*, Prov. xix. 17. *Charge them that are rich in this world, that they be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life*, 1. Tim. vi. 17, 18, 19. *Do ye not know that they who miniſter about holy things, live of the ſacrifice, and they who wait at the altar are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel ſhould live of the Goſpel*, 1 Cor. ix, 13, 14. *If we have ſworn unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things?* Ver. 11. But we may juſtly complain with St. Baſil, that we know ſome who will "faſt and pray, ſigh and groan, "yea, and do all acts of religion, which coſt "them nothing, but will not give one farthing to the poor:" What benefit is there, ſaith he, of all the reſt of their devotions? Baſil, *Hom. in Matt.* x x.

And when the communicant has thus far advanced towards the Altar, in his *examination*, *repentance*, &c. he muſt not forget another excellent preparative belonging to this duty of communicating worthily, which, although it be not mentioned in our Church Catechiſm, yet it is always implied as a neceſſary part of our ſacramental preparation, that is *Prayer*, private and public: a duty upon which all our preſent and future bleſſings depend, *Matt.* vii. 7, 8. and 21, 22. And ſo near a relation hath this duty of prayer with this Sacrament, that all thoſe bleſſings therein contained and promiſed, are only in return to our prayers; and no doubt but that man, who makes a conſcientious practice of this duty in his cloſet, and at church, can never be unprepared for this Sacrament, nor want a title to God's peculiar favour and bleſſing: *for the eyes of the* *Prayer.*

Lord are over the righteous, and his ears are open unto their prayers, 1 Pet. iii. 12. The conſtant exerciſe of Prayer, is the beſt method to get the maſtery over our evil inclinations, and corrupt affections, and to overcome our vicious habits: it preſerves a lively ſenſe of God and religion in our minds, and fortifies us againſt thoſe temptations that aſſault us; it ſpiritualizeth our nature, and raiſeth our ſouls above this world, and ſupports us under the troubles and calamities of this life, by ſanctifying ſuch afflictions; it leads us gradually to the perfection of a Chriſtian life, and preſerves that union between God and our ſouls, which feeds our ſpiritual life with grace and goodneſs; without it we in vain pretend to diſcharge thoſe Chriſtian duties incumbent on us, or to proſper in our temporal affairs, which muſt have God's bleſſing to crown them with ſucceſs.

Public prayers recommended.

And as prayer in general has theſe great bleſſings and advantages attending it, ſo give me leave to ſuggeſt to you under this head, that thoſe public prayers and devotions, which we offer unto God in our churches, are not only more acceptable to him, but alſo much more edifying and advantageous to ourſelves: they cannot but be more acceptable to God, becauſe thereby his honour and glory is much more conſiderably advanced and maintained in the world, than by our private devotions: by theſe outward *ſigns* and *tokens*, we publicly declare to all the world that inward regard and eſteem which we have for his divine perfections and goodneſs; hereby we *let our light ſo ſhine before men, that they may ſee our good works, and glorify our Father which is in heaven*, Matt. v. 16. There is no duty in Scripture more frequently commanded, none more earneſtly preſſed upon us, than this of public prayer. We have the example of all good men in all ages for it; and of Chriſt himſelf, who was daily in the temple and in the ſynagogues, and, no queſtion, frequented thoſe places at the uſual hours of prayer, becauſe then he had the faireſt opportunity, from thoſe public aſſemblies, to inſtruct, and to exhort to *faith* and *repentance*. 2*dly*, We may expect greater bleſſings and ſucceſs to our requeſts and deſires, when we join in the public prayers of our church, than from private, becauſe our Saviour has in a ſpecial manner promiſed to ſuch aſſemblies his immediate preſence; that *where two or three are gathered together in his name, there*

there will he be in the midſt of them; which he hath no where ſaid of private prayer, tho' both are very good, nay, both are abſolutely neceſſary for the beginning and ending of a chriſtian life: and it is a very bad ſign of ſome evil principle or other, for any man to be much a ſtranger to the houſe of prayer, which is one of the greateſt bleſſings and privileges (if we know how to value the ſame) that we can have in this world, and has always been accounted ſuch among all wiſe and good men. It is certain, that the *Turks*, whom we call Infidels, go to their public devotion five times every day; and ſhall not they riſe in judgement againſt us Chriſtians, who cannot afford to go once or twice a day to God's houſe, when we have both leiſure and opportunity? If men ſhall be judged for every idle word, to be ſure they ſhall not paſs unpuniſhed for all the neglects and omiſſions of their duty of this nature. But to proceed:

To this duty of *fervent prayer*, the Communicant ſhould ſpend ſome portion of time in reading and meditation, to raiſe his ſoul into a devout and heavenly temper: *Reading and meditation.* The proper office of reading, is to gain ſpiritual food and ſuſtenance, and of meditation to digeſt it. Thoſe divine ſubjects moſt proper for our ſerious contemplation on this ſolemn occaſion, I think, are "our Saviour's Sermon on the Mount; "the Love of God in the Salvation of Sinners, thro' Jeſus "Chriſt; Repentance, Faith, Charity; Death and Judgment; "the happy condition of a future State of Bleſſedneſs, and the "miſerable condition of the Damned in Hell." Theſe and the like, as they offer themſelves unto you, ſhould be meditated upon, until ſome ſorrow of mind, ſome ardor of devotion, ſome act of faith, ſome flame of love and charity ariſe in your ſouls.

Thus have I briefly repreſented to you both the nature and neceſſity of a *Sacramental Preparation*, which in great meaſure contains the whole duty of a Chriſtian's life, namely, "Repen-"tance towards God, faith towards our Lord Jeſus Chriſt, and "charity towards our neighbour." And I alſo hope, whoſoever among us will but endeavour to prepare themſelves for the holy Communion, according to the forementioned directions, may (by the help of God) upon all occaſions come to the Lord's Table, without the leaſt fear or danger of "eating and drinking "damnation to themſelves." And

And now ſome people may cenſure this Diſcourſe, as giving too great liberty and encouragement to approach the Lord's Table, with leſs preparation than otherwiſe men would venture to do. But I know no ground or reaſon for any ſuch ſuggeſtion, if they impartially conſider the excellence and perfection of that guide and companion I have followed throughout the whole: And to repreſent this duty of frequent Communion otherwiſe than what the Church requires, is an injury both to God and to ourſelves: And I dare affirm, that no part of divine worſhip has ſuffered more on this account, than that of the holy Communion; thouſands of people not daring in all their life-time, (though very good livers) to partake of the Lord's Supper, for fear of eating and drinking their own damnation. *The Church Catechiſm.*

Prayers and Meditations,

Preparative to a Sacramental Preparation,

According to what the CHURCH of ENGLAND requires from her Communicants.

A Prayer to God for his gracious Aſſiſtance and Direction in our Sacramental Preparation.

HOLY, holy, holy Lord God of Sabaoth, Heaven and Earth are full of thy Majeſty and of thy Glory: I, the unworthieſt of all creatures, do here, in all humility of ſoul and body, proſtrate myſelf before thee, acknowledging my own weakneſs and inſufficiency to do any thing that is good or well-pleaſing in thy ſight: And therefore, humbly implore the ſpecial influence of thy Grace and holy Spirit, to further theſe my endeavours for a worthy participation of this holy Communion of the Body and Blood of Chriſt, which he has

has commanded me to do in remembrance of him, and of thoſe benefits which we receive thereby. Teach me, O Lord, the right way, and lead me in the paths of holy preparation, that I may be received as a worthy and welcome gueſt at this thy heavenly Table. Poſſeſs my mind with a true ſenſe of the greatneſs of this myſtery, and the excellency of thy mercy in preparing this Table for our ſpiritual food: Inſpire my ſoul with pure and pious diſpoſitions; and inſtead of thoſe filthy rags of my righteouſneſs, clothe me with the righteouſneſs of the Saints, that my heart may be a clean though homely receptacle for my Saviour, and one day fitted for the bleſſed ſociety of Saints and Angels in Heaven, through Jeſus Chriſt our Lord. *Amen.* Our Father, &c. See Pſ. 23, 26, 111.

A Prayer for the Gift and Grace of Repentance.

ALmighty and eternal Lord God, *who art of purer eyes than to behold iniquity, and haſt more eſpecially enjoined all thoſe who compaſs thine Altar to waſh their hands in innocency*, vouchſafe me unfeigned repentance for my paſt ſins, a hearty ſorrow and contrition of ſpirit to lament my ſinfulneſs, and moſt firm and ſtedfaſt purpoſes to lead a new life. It is the voice of thy wondrous goodneſs and mercy, that if *the wicked ſhall forſake his ways, and the unrighteous man his thoughts, thou wilt have mercy upon him, and abundantly pardon him.* O let thy goodneſs, (whereof I have had ſo great a ſhare, and plentiful experience) *lead me to repentance not to be repented of*, that I may be a fit gueſt at thy Son's Table. "Have mercy upon me, O Lord, and according "to the multitude of thy tender mercies, blot out all my "tranſgreſſions, for thy mercy's ſake in Chriſt Jeſus, the ſon "of thy love, whom thou haſt ſet forth to be the propitiation "for our ſins." Grant this, O merciful Father, for the ſake of my bleſſed Saviour and Redeemer. *Amen.*

See *Pſal.* vi. xxv. xxxii. xxxviii.

A Prayer before Self-examination.

O Lord, thou that art the *ſearcher of all our hearts, and a diſcerner of the very thoughts, and in whoſe ſight all things are naked and open*, be pleaſed to impart a ray of thy heavenly light, to diſcover all the ſins and infirmities of my paſt life, and whatſoever elſe thou knoweſt wherein I have done amiſs, that henceforward no ſecret ſin may lie undiſcovered and corrupted in my ſoul;

ſoul; that by examining my life and converſation by thy law, the rule and meaſure of my duty, I may underſtand the true ſtate and condition of my ſoul, and from a juſt ſenſe and ſight of all my tranſgreſſions, through the aſſiſtance of thy grace and heavenly benediction, I may be enabled to reform my life, and to turn my feet unto thy teſtimonies; ſo faithfully to ſearch and examine my own conſcience, that I may come holy and clean to the heavenly feaſt, and be received as a worthy partaker of that holy Table which thou haſt called me to. Grant this for thy mercy's ſake in Chriſt Jeſus. *Amen.*

See *Pſal.* cxxxix.

Brief Heads of Self-Examination upon each Commandment.

COMMANDMENT I.

THough I have not atheiſtically denied the being of a God, or wickedly renounced him by Apoſtaſy, yet, have I not loved, deſired and delighted in other things more than in God? Or, have I not feared men, and dreaded the diſpleaſure of the World, more than of God? Or, have I not truſted in Men, and relied upon the World, more than upon God? Have I not deſpaired of God's mercy? Or, by preſuming too much upon it, encouraged myſelf in ſin? Have I not been unthankful for mercies received? Or, have I not aſcribed the glory and honour of what I now enjoy to myſelf, more than to God? (Say) *God be merciful to me a ſinner, and lay not this* (or *theſe*) *ſins to my charge.* [Repeat the ſame at the end of every Commandment.]

II. Though I have not worſhipped God by Images, yet have I not entertained groſs and falſe conceptions of him? Or, have I not wilfully omitted coming to Church, or to the public prayers, when I had no juſt occaſion to hinder me? Or, have I not rudely, irreverently or wantonly behaved myſelf during the time of divine ſervice? Or, have I not wilfully refuſed to come to the Lord's Supper, when I have been called to it? Or, have I not raſhly and unadviſedly received the Sacrament without due preparation? Or, have I not broken my Vows and Reſolutions which I then made?

III. If I have not openly blaſphemed the name of God, yet have I not lightly or irreverently ſpoken of him? Or, have I not profanely jeſted upon, or abuſed his holy places or perſons, or any thing elſe dedicated to his ſervice? Or, have I not taken

God's

God's name in vain, by common ſwearing and curſing? Or, have I not taken falſe and unlawful oaths? Or, have I not broken my own Vows and Reſolutions, eſpecially my Baptiſmal?

IV. Have I not neglected the worſhip of God on his Sabbaths? Have I not ſpent part thereof in vain ſports, idle diſcourſes, viſits, and many other unneceſſary affairs? Or, have I not ſuffered others to profane the Sabbath, when it was in my power to reſtrain them from ſo doing?

V. Have I not been ſtubborn, irreverent and undutiful towards my Parents, rejecting their counſels, deſpiſing their government, and coveting their eſtate before their death? or, have I contributed towards their neceſſities when they were in want, and I had it in my power to help them? or, have I not been diſloyal to my prince, ſtubborn and unfaithful to my maſter, refractory and unthankful to my miniſter, peeviſh and unkind to my friend and companion?

VI. If I have not actually taken away the life of any perſon, yet have I not made my neighbour's life grievous by oppreſſion, rage and violence againſt him? or, have I not by fighting or quarrelling wounded his perſon? or, have I not tempted him, by any other vice or intemperance, to deſtroy his health, and ſo ſhorten his days? or, have I not by falſe or contumelious ſpeeches wounded his good name and reputation? or, have I not, by my own luxury and intemperance in eating and drinking, been acceſſary to my own death?

VII. If I have eſcaped the groſſer acts of adultery and fornication, yet have I not conceived luſt in my heart, and neglected the means to preſerve my own and others chaſtity? or, have I not by gluttony and drunkenneſs, or by any impure thoughts or words, defiled my ſoul? or, have I not accuſtomed myſelf to filthy talking, jeſting, immodeſt garbs, and unchaſte behaviour ia common converſation?

VIII. If I have not been guilty of common and public ſtealing, yet, have I been true and juſt in all my dealings? or, have I not contracted debts, when I was conſcious to myſelf that I was not able to pay, or make reſtitution? Or, have I not waſted my own or others eſtates by riotous living? Or, have I not by violence and oppreſſion exacted of my inferiors, or by unlawful uſury taken advantage of their neceſſities?

IX. If I have not before the Magiſtrate ſworn falſly againſt any man, yet have I not accuſtomed myſelf to lying and ſlandering? Or, have I not accuſed my neighbour unjuſtly? Or, have I not concealed the truth of another, when juſtice and charity obliged me to give evidence of it? Or, have I not unjuſtly ſought to uphold my own credit, or to blaſt any other perſon's?

X. Have I not ſecretly complained againſt the providence of God, as if others had too much, and I too little? Or, have I not by unlawful means endeavoured to deprive others of their goods and property? Or, have I laboured truly and faithfully to get my own living, and been content with that ſtate of life unto which it hath pleaſed God to call me?

A Penitential Confeſſion of Sins; with an humble ſupplication for Mercy and Forgiveneſs.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent, create and make in me a new and contrite heart, that I worthily lamenting my ſins, and acknowledging my wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

Here call to mind all your moſt grievous Sins.

See *Pſal.* li. lvi. xxxii. xxxviii.

An Act of Contrition.

FATHER, *I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son.* Wo is me, O Lord, who was conceived and born in ſin; the thoughts of my heart were inclined unto evil from my youth. Wo is me, that I have ſinned againſt thee, my creator and kind benefactor. Lord, I have done evil continually in thy ſight, and my life hath been little elſe than one continued courſe of impiety, unthankfulneſs, and of unworthy returns of all thy goodneſs and loving-kindneſs to me. Wo is me, that I ſhould thus requite the Lord. O that my head were Water, and mine eyes a fountain of tears, that I might weep day and night for my ſin! O gracious Lord, look on me as thou didſt on the Apoſtle St. *Peter*, and let thy compaſſionate look ſo pierce my ſtony heart, that I may weep bitterly for my ſins, and may have that *godly ſorrow which worketh repentance unto ſalvation not to be repented of*, for Jeſus's ſake. *Amen.*

See *Pſalm* xxv. xxxii. xxxviii.

A Re-

A Reſolution to lead a new Life.

AND now, O Lord, I do not only, with great ſhame and confuſion of face, confeſs and bewail the ſinfulneſs and vanity of my whole life, but I do ſtedfaſtly reſolve and purpoſe (through the aſſiſtance of thy grace and holy ſpirit directing me) to "renounce the Devil and all his works, the "pomps and vanities of this wicked world, and all the ſinful "luſts of the fleſh." Be pleaſed, O Lord, to ſtrengthen and confirm all theſe good reſolutions in me. And I heartily thank thee, O heavenly Father, for calling me to this ſtate of ſalvation through Jeſus Chriſt my Saviour, *who died for my ſins, and roſe again for my juſtification;* and I humbly beſeech thee, for his ſake, to give me grace to continue in the ſame unto my life's end. *Amen.*

See *Pſal.* i. xxiii. xxiv. xxv. cxix. cxxvi.

A Prayer for Faith in God's Mercy through Chriſt.

ALmighty God, our heavenly Father, who, for the greater confirmation of our faith and confidence in thy mercy, haſt in thy holy Goſpel declared, *that whoſoever believeth in thy Son Jeſus Chriſt, ſhall not periſh, but have everlaſting life*; and that *this is life eternal, to know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent:* increaſe this knowledge, and confirm this faith in me evermore. O let me not reſt in a dead faith, but that I may have ſuch a lively faith, as will ſhew itſelf by love and good works; ſuch a victorious faith, which may enable me to overcome the world, and conform me to the image of thy Son Jeſus Chriſt, in whom I believe, O grant me ſuch a due ſenſe of thy infinite mercy, ſhewed to mankind in ſo much miſery, as may never depart out of my mind!

I ſtedfaſtly believe, O bleſſed Jeſus, that thou didſt ſuffer upon the croſs to ſave me and all the world, from the guilt and puniſhment of our ſins. O give me that grace, that I may die to ſin, and riſe again unto righteouſneſs! Accept of my imperfect ſorrow, repentance, faith, and weak reſolutions; and let thy precious merits, O my crucified Saviour, ſupply all my wants and imperfections. Thou haſt ſaid, *Come unto me, all ye that labour, and are weary and heavy laden, and I will refreſh you.* O bleſſed Jeſus, I come unto thee in all humility, and deeply ſenſible of my great unworthineſs; O do thou bear this burden

of ſin for me, and refreſh me with comfortable hopes of thy mercy and forgiveneſs, and the truth of thy ſalvation, O gracious Lord; to whom, with the Father and the Holy Ghoſt, be all honour and glory for ever. *Amen.*

See *Pſal.* xix. lvii. *Eph.* ii. 6, 11.

A thankful Remembrance of the Death of Chriſt.

" ALmighty God, our heavenly Father, who of thy tender " mercy, didſt give thine only Son Jeſus Chriſt to ſuffer " death upon the croſs for our redemption, and haſt inſtituted " and ordained holy myſteries, as pledges of his love, and for a " continual remembrance of his death and paſſion, to our great " and endleſs comfort:" Behold, I do moſt affectionately, and with all the powers of my ſoul and body, return my moſt hearty praiſe and thankſgiving for thy great mercy and tender compaſſion to me and all mankind, in ſending thy only Son into the world, to redeem us from ſin and miſery, and by his meritorious death and paſſion, to purchaſe for us eternal life. Grant, O Lord, that I may always moſt gratefully remember this exceeding love of my only Saviour Jeſus Chriſt, thus dying for me; and work in me all ſuch holy and heavenly affections, as may diſpoſe my heart to be a worthy gueſt at thy holy table, prepared for the continual remembrance of the ſacrifice of the death of Chriſt, and of thoſe benefits which we receive thereby. *Praiſe the Lord, O my ſoul, and forget not all his benefits; who forgiveth all thy ſins, and healeth all thine infirmities: who ſaveth thy life from deſtruction, and crowneth thee with mercy and loving-kindneſs.*

See *Pſal* ciii. 2, 3, 4.

A Prayer for the Grace of Charity.

" O LORD, who haſt taught us that all our doings with- " out Charity are nothing worth; ſend thy Holy Ghoſt, " and pour into my heart that moſt excellent gift of charity, " the very bond of peace, and of all virtues, without which " whoſoever liveth is counted dead before thee;" more eſpecially when I am going to commemorate the unſpeakable love of my bleſſed Saviour in dying for me, let not my heart be deſtitute of love towards my brethren: Extend thy mercy and forgiveneſs to all mine enemies, perſecutors and ſlanderers, and turn their hearts: which I as ſincerely beg for them, as I hope for mercy and forgiveneſs at thy hands. Poſſeſs me with kindneſs,

neſs and good-will for all mankind, that my faith may work by love, and diſpoſe my heart according to my ability, to adminiſter towards the wants and neceſſities of thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate; and to do unto all men as I would they ſhould do unto me; and give me that charity which covereth a multitude of ſins, that by doing good for evil, all men may know that I am thy diſciple. Grant this for Jeſus's ſake. *Amen.*

See *Pſal.* xv. cxxxiii. xli. cxii. *Matt.* xxv. 34, 41. *Matt.* xviii. 21. 1 *Cor.* xiii.

A Prayer the Morning you intend to communicate.

O Moſt gracious and eternal Lord God, thou haſt called all ſuch as are weary and heavy laden to come unto thee by faith and repentance, and thou wilt refreſh them: In affiance of this thy gracious invitation, I will come to thy heavenly table, not truſting in my own righteouſneſs, but in thy manifold and great mercies; and although I am not worthy ſo much as to gather up the crumbs that fall from thy table, yet ſince it is thy property always to have mercy, I will not deſpair of a kind reception: Forgive my want of a due preparation, and accept of my ſincere deſire to perform an acceptable ſervice unto thee: Clothe me with the wedding-garment, even the graces of the Goſpel, and then I am ſure I ſhall be a welcome gueſt at thy table, when I ſhall come thither in the likeneſs of thy Son Jeſus Chriſt, in whom thou art well pleaſed. Poſſeſs my ſoul with a lively faith, profound humility, filial obedience, inflamed affection, and univerſal charity, that ſo I may become a worthy partaker of theſe holy myſteries, to my great and endleſs comfort. Grant this, O heavenly Father, if it be thy bleſſed will, through Jeſus Chriſt. *Amen.*

Our Father, &c.

See *Pſal.* xxiii. xxv. xxvi.

Short Prayers and Meditations before the Miniſter at Church begins the Communion Service.

At going up to the Altar.

IN the multitude of thy tender mercies, O Lord God, do I now approach thine Altar: O pardon my ſins, and look not

not upon my unworthineſs (for I am a ſinful creature, O Lord) but upon thoſe motives which drew me hither, even my own miſeries, and thy tender mercies; therefore help me to ſupply in humility what I want in worthineſs, and let my bended knees and contrite heart ſhew that I durſt not have adventured hither, had not thy mercy held out the golden ſcepter, and ſaid, *Come unto me, all ye that labour, and are heavy laden, and I will refreſh you.*

At giving your Alms.

O Lord, who didſt not deſpiſe the Widow's mite, accept of this little which I freely offer towards the relief of any of thy poor members. *Mark* xii. 42.

When the Prieſt is ſetting in Order the Elements to be conſecrated.

LOOK down, O Lord God, from thy holy habitation, and from the glorious Throne of thy Kingdom, and ſanctify us.

When you receive the Bread.

LORD, I am not worthy of the crumbs which fall from thy Table, and yet thou giveſt unto me the Bread of Life. Evermore give me this bread, that I may eat thereof, and not die eternally. *John* vi. 34, 50.

After receiving the Bread.

NOT unto us, O Lord, not unto us, but unto thy Name give the praiſe, for thy loving mercy, and for thy truth's ſake.

Before Receiving the Cup.

WHAT reward ſhall I give unto the Lord for all the benefits he hath done unto me? I will receive the Cup of Salvation, and call upon the name of the Lord.

After Drinking.

BLeſſed be God, the Father of our Lord Jeſus Chriſt, for his unſpeakable gift, in whom we have redemption through his blood, even the forgiveneſs of our ſins.

When you retire from the Altar.

"BLESS the Lord, O my ſoul, and all that is within me "bleſs his holy name: Bleſs the Lord, O my ſoul, and "forget not all his benefits; who forgiveth all thine iniquities, "and healeth all thy diſeaſes; who redeemeth thy life from "deſtruction, and crowneth thee with loving-kindneſs and ten-"der mercies." O let that heavenly food, which thou haſt ſo lately

lately fed me with, transfuſe new life and new vigour into my ſoul, and into the ſouls of all thoſe who have been partakers with me of this Holy Communion, that our faith, hope, and charity, may daily increaſe, and that we may all grow *in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.* Amen and Amen. *See Pſ.* viii. xxiii. lxvi. ciii.

Prayers and Meditations, which may be joined to the former, where the Communions are large.

Aſpirations for a devout communicant.

ENlighten, O Lord, the eyes of my underſtanding with the light of faith and wiſdom, that I may ever look on thee, my Redeemer, as the *way*, the *truth*, and the *life*, which leadeth unto eternal life.—What am I, Lord, and what is my Father's houſe, that thou ſhouldeſt thus follow me with thy bleſſings? I was created by thee and for thee, and mayſt thou ever be the comfort of my ſoul.—Good Jeſus, my hope and only refuge, I here render thee hearty thanks for all thy ſufferings, and I beg that I may find ſhelter in thy wounds againſt all enemies, ghoſtly and bodily; imprint the memory of them faſt in my heart, that I may love thee, and in all my ſufferings never want thy divine aſſiſtance, or forget what thou haſt ſuffered for me. Take from me all ſelf-love, and give me perfect love for thee, that I may now be more faithful in my duty; and let nothing for the future put me out of my way; O that I could ever remember thee, think of thee, and delight in thee alone, and love thee only, who haſt loved us, and waſhed us with thy moſt precious blood from the guilt of our ſins. O that my ſenſes may ever be ſhut againſt all vanity and ſin, that my mind being clear from all fruitleſs ſolicitude and fear, I may fix my heart there where true joys are only to be found. From henceforth I will ſeek unto thee my only good; my affections and deſires ſhall be fixed on thee, *in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore.*—My will I now reſign into thy hands, deſiring that thy will may be mine, both now and for ever. Be thou my inſtructor and director in all things, that I may never do or ſpeak, deſire or think, any thing but what is according to thy good will.

2. I am

2. I AM thy ſervant, O Lord, O give me underſtanding according to thy word, that I may learn thy commandments, and lay aſide all intereſt, beſide that of heaven. O ſweet Jeſus, Fountain of all Goodneſs, guide my feet in thy paths, and teach me to do thy will: diſengage my heart from all unprofitable ſolicitude and vain deſires; and though I live here upon earth, yet raiſe my affections to things above. How ſweet, O Lord, is thy ſpirit; how pleaſant to my lips are the words of thy mouth! O that I could ever be mindful of them, to fulfill thy laws!—Make me to die daily to the world and all its vanities, and let the greatneſs of thy love make all that is earthly appear as nothing to me. Protect me againſt mine enemies, and in all dangers appear in my defence: make haſte to help me, O Lord, and ſay unto my ſoul, *I am thy ſalvation.* Remember thou art my Redeemer, and have compaſſion on my poor diſtreſſed ſoul; clothe it with all virtues, and feed it with thy grace, for it belongs to thee to take care of thoſe whom thou haſt redeemed. In thee I live, ſweet Jeſus; for thy ſake I deſire to die; both living and dying I will ever profeſs that thou art good, and that thy mercy endures for ever.

3. O That I could now give thee, O Lord, all that praiſe, glory and honour, with which the Angels and bleſſed Spirits glorify thee in Heaven! But becauſe I am unable to do this, accept at leaſt this my deſire and good will. Deliver me, O God, from every thing that is contrary to thy will, and be pleaſed ſo to diſpoſe of my ſoul as may be for thy glory and honour. I ſurrender myſelf into thy hands, and entirely reſolve to ſubmit to that ſtate of life thou ſhalt pleaſe to appoint me; and if it be more for thy honour that I ſuffer, I chearfully accept it—*Not my will, but thine be done.* Let nothing be now my comfort, but thou, Lord Jeſus; and nothing afflict me but my ſins, and whatever elſe is diſpleaſing to thy divine Majeſty. O bleſſed Jeſus, Life Eternal, by whom I live, and without whom I die, grant that I may now be united to thee, and that in the embraces of thy holy love and divine will, I may reſt for ever. When ſhall I ſee thee, O ſweet Saviour; when ſhall I appear before thy face; when ſhall I ſee thee in the land of the living? Till then, I ſigh and bewail my baniſhment, deſiring to be diſſolved, and to be with Chriſt.

If

If theſe *Ejaculations* are not ſufficient until the Poſt-Communion begins, you may enlarge them, by reading more or leſs of the following places in Scripture, namely,

For Grace to love God's Law, Pſal. xix. cxix.
For a Holy Life, Pſalm lxxxv.
For Salvation and Eternal Joys, Pſal. xvi. xxiv.
For Aſſurance of God's Care and Protection, Pſalm xxxvii.
For the Comfort of God's Holy Spirit, Pſalm xxxiv.
For the Grace of Humility, Pſalm cxxxi.
For Devotion in Religion, Pſalm xxvii.
Thankſgiving for God's Mercies, Pſalm ciii. cxxxvi. cxxxviii.
For Pardon of Sins, Pſalm lxxxv. cvi. cxvi.
For Redemption by Chriſt, Pſalm xcviii. cxviii.

An Act of Thankfulneſs and Reſolution before the Poſt Communion begins.

PRAISE *the Lord, O my ſoul, and all that is within me bleſs his holy Name*; for now I find the mercy, the peace, the comfort, and the grace which flows from this Fountain of Spiritual Communion with Chriſt: Let all the World know what he hath done for my ſoul; he hath reſcued me, and many of theſe my poor Brethren, from the nethermoſt Hell: Wherefore I will love thee, O holy Jeſu, more than I can expreſs, and live and die in that moſt holy religion which thou haſt revealed to me. O let me never pollute that body, or defile that ſoul, which the Saviour of the world delights to dwell in. O let no oaths or lyings, backbitings or ſlanderings, profane thoſe lips; no obſcenity or intemperance pollute that mouth, through which theſe holy ſymbols have ſo lately paſſed: for which freſh inſtance of thy mercy and goodneſs, I will praiſe thy holy Name, beſeeching thee to keep me in this temper and reſolution of mind, until *Death is ſwallowed up in Victory.* Amen.

A Prayer againſt evil and perplexing Thoughts.

GO *not far from me, O Lord my God; make haſte to help me,* for corrupt imaginations are perpetually riſing in my breaſt, and innumerable fears and ſorrows cloſe me in on every ſide. Be pleaſed, O gracious Lord, in this perplexity, to refreſh my ſoul with ſome ſpeedy comfort. Scatter and diſperſe all theſe dark and ſinful thoughts which haunt my ſoul, by ſhed-

ding abroad the light of thy grace in my heart; for in the extremity of this my grief, this is my only hope and comfort, that I can take ſanctuary in thy goodneſs, repoſe my confidence, and caſt all my care and burden on thee, who never faileſt them that call upon thee: Give me patience under theſe adverſities, and a happy iſſue out of theſe afflictions, both of body and mind: *Turn thee unto me, and have mercy upon me, for I am deſolate and in miſery: The ſorrows of my heart are enlarged; O bring thou me out of all my troubles: Look upon my adverſity and miſery, and forgive me all my ſins. O keep my ſoul, and deliver me: Let me not be confounded, for I have put my truſt in thee,* thro' Jeſus Chriſt our Lord. *Amen.*

See *Pſalm* vi. cii. xxxiv. xlii. xliii.

Upon Chriſtmas-Day *and ſeven Days after, you may add theſe to your other Devotions.*

I Deſire, O Lord, to bleſs and praiſe thine infinite goodneſs, who didſt take compaſſion upon mankind in their greateſt miſery, and haſt provided ſo admirable a remedy, by ſending thine only begotten Son to recover our corrupt and degenerate nature, and by the purity of his doctrine, the example of his life, and the ſacrifice of his death, to purchaſe eternal happineſs for us. Grant, O Lord, that through the aſſiſtance of thy grace and heavenly benediction, I may daily comply with thoſe great things which thou haſt done and deſigned for my ſalvation. Poſſeſs my ſoul with purity and piety, and all other Chriſtian graces and virtues; that living ſoberly, righteouſly, and godly in this preſent world, I may hereafter dwell with thee, O Father of mercies, and God of all comforts, in thoſe manſions of bliſs and glory which thou haſt prepared for them that love thee. *Amen.*

See *Pſal.* xix. lxxxix. xliv.

Eaſter-Day, *and ſeven days after.*

BLeſſed Jeſus, who haſt triumphed over the powers of darkneſs, and conquered hell and the grave, and who, by thy glorious reſurrection, haſt made known the power of thy divinity, and proved thyſelf the true Meſſias, keep me ſtedfaſt in thy faith; and grant, that all the actions of my life may teſtify the reality and ſincerity of my belief, by a ſuitable converſation; that I may riſe from the death of ſin, unto the life of righteouſneſs;

that

that as I am buried with thee by baptiſm, I may henceforth mortify all my corrupt luſts and affections, and daily proceed in all virtue and godlineſs of living, that departing this life in thy faith and fear, I may have my perfect conſummation and bliſs, both in body and ſoul, in thy eternal everlaſting kingdom, who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, world without end. *Amen.*

See *Pſal.* ii. lvii. cxi.

Whitſunday, *and ſix days after.*

O Lord, my God, who by thy Son our Saviour Jeſus Chriſt, haſt promiſed the aſſiſtance of thy Holy Spirit to all that aſk it of thee, I beſeech thee always to direct my ways and actions, the thoughts and intentions of my heart, by the light of thy holy ſpirit. Let him be unto me a ſpirit of ſanctification, to purify my corrupt nature; a ſpirit of counſel in all my difficulties; of direction in all my doubts, fears and ſcruples; of courage in all my dangers; of conſtancy and conſolation to me under all my perſecutions and ſufferings, eſpecially in time of ſickneſs, and at the hour of death; that being governed and guided by his divine influence and direction, I may paſs through all the changes and chances of this mortal life, till he brings me to everlaſting life, there to reign with the ever-bleſſed and glorious Trinity, world without end. *Amen.*

See *Pſal.* xxxiv. xlii. xliii. li.

Trinity-Sunday.

GLory be to thee, O God the Father, for creating me after thine own image, capable of loving thee, and enjoying thee eternally; for recovering me from a ſtate of ſin and miſery, when I had loſt and undone myſelf.—Glory be to thee, O God the Son, for undertaking the wonderful work of man's redemption, for reſcuing me from the ſlavery of ſin and the dominion of Satan; for the accompliſhing which miraculous work of our ſalvation, thou didſt deſcend from heaven, and didſt put on the form of a ſervant, live a miſerable life, and die a painful and accurſed death.—Glory be to thee, O God the Holy Ghoſt, for thoſe miraculous gifts and graces thou didſt beſtow upon the Apoſtles, and for thoſe ordinary gifts, whereby ſincere Chriſtians in all ages are enabled to work out their ſalvation; for thy preventing and reſtraining grace; for the ſubduing our underſtand-

ings and affections to the obedience of faith and godlineſs; for inſpiring us with good thoughts, and kindling good deſires in our ſouls; for aſſiſting us in all the methods of procuring eternal happineſs.—Bleſſing and honour, thankſgiving and praiſe, more than I can expreſs or conceive, be unto thee, O Father, Son, and Holy Ghoſt, for ever and ever. *Amen.*

See *Pſal.* ii. xlvii. lxxii. cx.

After the Bleſſing, namely, The Peace of God.

GRANT, O Lord, that we, and all thy faithful ſervants, who have this day been partakers of the holy Sacrament, may obtain remiſſion of our ſins, and be confirmed in piety towards God, and in charity towards our neighbour; and may be delivered from the power and temptations of Satan, and being filled with thy ſpirit, may become worthy members of Chriſt's holy Church, and at laſt inherit eternal life, through the ſame our Lord Jeſus Chriſt. *Amen.*

A Thankſgiving after the Sacrament, to be ſaid at home.

THOU, O my God, haſt comforted my ſoul, thou haſt ſtrengthened and refreſhed me with thy bleſſings, and rejoiced my heart with the tokens of thy love. How tranſporting are thy comforts, and how raviſhing the effects of thy goodneſs towards them that fear thee! Thou haſt treated a vile ſinner at thy own table, and fed me with the bread that came down from heaven. In what am I better than thoſe to whom thou doſt not grant this favour? It is not for my merits, but becauſe thou wilt be glorified in doing good to the moſt unworthy, thou haſt this day made me a happy example of this thy free grace and bounty; grant me this favour alſo, O my God, that through the whole courſe of my life I may give thee praiſe and glory; that the due ſenſe of thy mercies may make me unfeignedly thankful; and that my thankfulneſs may appear in a care to walk before thee in holineſs, ſobriety, and righteouſneſs, all the days of my life.

A Prayer in private, after receiving the Holy Communion.

O How plentiful is thy goodneſs, which thou haſt laid up for them that fear thee, which thou haſt prepared for them that put their truſt in thy mercy, even before the ſons of men! I praiſe and magnify thy great and glorious name, O Lord, for all

thoſe

thoſe manifold mercies and comforts which thou haſt beſtowed upon me ever ſince I was born. O Lord God, thou haſt been my truſt from my youth, by thee have I been holden up from the womb; my praiſe ſhall continually be of thee: But above all, bleſſed and for ever bleſſed be thy holy name, for the manifeſtation of thy Son Jeſus Chriſt, the fountain and foundation of all our happineſs, and for feeding me this day (who am unworthy of the leaſt of thy mercies) with the ſpiritual food of his moſt precious body and blood, to my great and endleſs comfort. Enable me, O Lord, through thy gracious aſſiſtance, to perform the conditions of that Sacramental Covenant which I have this day ſo ſolemnly renewed and confirmed in thy preſence, and at thy table, that through the ſtrength and power of that heavenly food I have there been partaker of, I may daily grow in grace, and in the knowledge of Chriſt Jeſus, and abound in every good word and work. And ſubdue in me all thoſe inordinate luſts and corrupt affections which war againſt my ſoul; purify my mind from all evil thoughts, bad intentions, and evil deſigns; and ſuffer not pride, vain glory, ſelf-love, malice, hatred, or revenge, or any other evil whatſoever, to reign in my mortal body; but do thou keep it for ever in the purpoſe of my heart, faithfully to fulfil theſe my baptiſmal vows and reſolutions which I have now again renewed at thy holy table: that by perſevering in all virtue and holineſs of life, I may at length be an inheritor of that infinite happineſs and glory, which thou haſt promiſed by Chriſt our Lord. *Amen.*

A Prayer in private for the grace of Perſeverance.

HEAR, moſt merciful Saviour, I humbly beſeech thee, and let thy grace be ever aſſiſtant to all the endeavours and deſigns of thy weak and unworthy ſervant. I am not able of myſelf to do or think any thing that is good or well-pleaſing in thy ſight: O let thy holy ſpirit continually guard me againſt thoſe numerous temptations which ſo ſtrongly encounter me. Fix my inconſtant mind, that I may not be led away with the errors of the wicked, and fall from my own ſtedfaſtneſs, but that I may perſevere in good works unto the end. Moderate my affections and deſires, and confine them only to ſuch objects as are well-pleaſing in thy ſight. Let thy Will be the ſole guide and meaſure of mine, that all my hopes and wiſhes may center in thee alone, and

and nothing may ever appear desirable to me, in comparison of a pure heart, and peaceable conscience: *Teach me thy way, O Lord, and I will walk in thy truth. O knit my heart unto thee, that I may fear thy name.* Make me to love thee (as I ought) above all things, and let the interest of thy honour and glory be always dearer to me than gold or silver, or any other temporal advantage; for thou, O Lord, art my portion, thou art my only rest, and in thee alone is fulness of joy and true satisfaction, and without thee is misery and torment. O grant me his blessed retreat, this happy security, and then I shall find rest unto my soul, both here and hereafter. *Amen.*

See *Psal.* lxxxvi. cxix.

Morning Prayer.

PONder my words, O Lord; consider my meditations; my voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto thee, and will look up, Psalm v. 1, 3. Almighty God, who dwellest in the highest heavens, yet vouchsafest to regard the lowest creature here upon earth, I humbly adore thy sacred Majesty, and with all the powers of my soul and body do exalt and praise thy holy name, for all the mercies and comforts of this life, and for the hopes and assurance of a better: for protecting me from the evils and dangers of the night past, and for bringing me safe to the light of a new day: continue this thy mercy and goodness to me, and as thou hast awakened my body from sleep, so raise my soul from the death of sin unto a life of righteousness. Deliver me, O God, from the evils of this day, and guide my feet in the paths of peace and holiness; and strengthen my resolutions to embrace all opportunities of doing good, and carefully to avoid all occasions of evil; especially those sins* which by nature and inclination I am most likely to fall into: And when through frailty, or the violence of any other temptation, I fall from my duty, do thou in mercy restore me again with a double portion of thy grace and holy spirit, to maintain a more vigorous defence against Satan and his devices. Shower down thy graces and blessings upon all my relations *(on my Father and Mother, on my*

* *Here name such sins as you are most afraid of.*

my Brethren and Sisters) on all my friends, and give thy holy angels charge over them, to protect them from all sin and danger. Make me delight in the duties of my calling, and that in all the changes and chances of this life, I may absolutely submit to thy divine Providence. Let thy blessings be upon my actions, and let thy wisdom direct my intentions, that so the whole course of my life, and the principal designs of my heart may be ordered by thy governance to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

See *Psalm* iv. xvi. xvii. xxiii. lxxxvi.

When you go out of your chamber.

THE blessing of God descend upon me and all belonging to me, ard dwell in my heart for evermore; and bless my going out and my coming in now and for ever. *Amen.*

Evening Prayer.

LET *my prayer, O Lord, be set forth as incense, and the lifting up of my hands be as an evening sacrifice*, Psal. cxli. 2. O Lord our Heavenly Father, Almighty and everlasting God, whose glory the heaven of heavens cannot contain, look down from the throne of thy Majesty, and behold thy unworthy servant, prostrate at the foot of thy mercy-seat, humbly confessing unto thee the vanity and sinfulness of my whole life; especially the omissions of my duty and commissions of sin this day*, wherewith I have so lately offended thine infinite majesty and goodness, and so grievously wounded my own soul: of these and all other my transgressions I most earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me, the burthen of them is intolerable; Have mercy upon me, most merciful Father; for thy Son Jesus Christ's sake forgive me all that is past, and accept of these my prayers and supplications, through the merits and mediation of the same our Mediator and Redeemer. And although I am unworthy, through my manifold sins and iniquities, to offer unto thee any sacrifice of praise and thanksgiving, yet I beseech thee to accept of this my bounden duty, with my unfeigned thanks for all thy goodness and loving-kindness to me and all mankind*, purely proceeding from thy bounty, and wholly intended for my good, and particularly for preserving me this day in the midst of so many dangers incident

* *Here name particular sins and failings of the day.*

* *Here name particular Blessings and Mercies.*

cident to my condition, and from ſo many calamities as are due to my ſins. Thou art my creator, O my God, and protector; thou art the ultimate end of my being, and ſupreme perfection of my nature; under the ſhadow of thy wings is perpetual repoſe, and from the light of thy countenance flows eternal joy and felicity; to whom be glory and honour, world without end. *Amen.*

And thou, O Lord, by whom kings reign, and princes decree juſtice, bleſs our moſt gracious Sovereign Lord King *George*, our gracious Queen *Charlotte*, his Royal Highneſs the Prince of *Wales*, and all the Royal Family; all my relations, friends, and kind benefactors*; let thy providence ſuccour them and theirs from all evil and danger, and do thou reward them ſevenfold into their boſom for all the good they have done or ſaid of me. Be pleaſed likewiſe, O Lord, (in whoſe hands are the Iſſues of life and death) to ſuccour, help and comfort all that are in danger, neceſſity and † tribulation, all that labour under any bodily pain, ſickneſs, or temptation, or are diſturbed in mind; relieve ſuch according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. Subdue in me the evil ſpirit of wrath and revenge, and diſpoſe my heart patiently to bear reproaches and wrongs, and to be ready not only to forgive, but alſo to do good for evil, that all men may know that I am Chriſt's diſciple. And finally, O Lord, ſince thou haſt ordained the day to labour in, and the night to take our reſt, as I praiſe thee for the mercies of the day, ſo I humbly beg the continuance of thy gracious protection over me this night. Let thy holy Angels pitch their tents about my bed, that being ſafely delivered from all perils and dangers of this night, and comfortably refreſhed with moderate ſleep, I may be enabled to diſcharge the duties of my calling, and faithfully to perſevere in holineſs and pureneſs of living all the days of my life, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.* *Our Father*, &c.

* *Here name particular perſons.*

† *Eſpecially thoſe for whom our prayers are deſired.*

5 DEC60